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THE METHOD To arrive at SATISFACTION IN RELIGION.

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John Sazeant the author. 1671.

THE METHOD OF SATISFACTION IN RELIGION.

TO THE TRULY VIRTUOUS the Lady *T. E.*

THAT a Diſcourſe of this nature ſhould be addreſt to Your Ladyſhip, if it ſeems extraordinary, it ought to argue a Fudgment more than common in Her who is chiefly entitled to the peruſal of it. The Generality of your Sex, through the unlucky diſadvantage of their Education, uſe to reliſh nothing of a harder digeſtion, than are the Delicacies of a Romance, *or at beſt, a piece of* Hiſtory: *Nay, many of the more knowing Sex who wear the repute of Learned, do hardly, even in this improoving Age, ſo advance above the Sophiſter and the Pedant, as to fancy any thing exceeds a*

pretty Probability trick't up with flowers of Rhetorick *and gay Language; And, many of the greatest Wits (if those may be justly called* so *who profess they* know nothing*) have so unmann'd themselves by* Scepticism, *that the* solidest Principles *in matters of this kind seem to them* meer Air, *and the* closest Consequences *only worth answering by* loose Drollery: *As if the Author of Nature (I fear I do these Men too much right in thinking they hold any such) had intended indeed to permit us the exercise of our* Man-hood *in* Lines *and* Numbers, *but in things of infinitely higher Concern had ordered us to be* Brutes: *that is, as if Christ had erected a Church to educate and dispose Mankind towards Eternal Happiness; and, when he had done, would not so much as let her self know the way to it. Now, Madam, that Your self should be held competent to penetrate and comprehend Discourses which pretend to a severity of Reason, rescuing thus your own Sex,*

from

from the imputation of inability for ſuch performances, and condemning the greateſt part of ours, is indeed a wonder if we conſider the Generality of the world; but none at all if we conſider Your ſelf. Bluſh not, Madam, You are not ſingular in this: Many other excellent Heroinæ *begin to get above their dull circumſtances and the vogue of the World, and own the glorious reproach of entertaining their beſt faculty, Reaſon, about the moſt noble and moſt profitable Subjects. The high value you have for the ſacred inviolableneſs of* Catholick Faith, *Your earneſt deſire to render Faith lively and efficacious in your ſelf, by making out more and more to your thoughts how abſolutely certain the Grounds of it are; the Confidence You have in Gods Goodneſs not to deny us a clear, eaſie, and ſhort way to make manifeſt this Certainty to our ſelves, and others; Theſe good diſpoſitions of Your Will, give Your excellent Underſtanding ſuch an attentiveneſs to the*

Proofs Faith ſtands under, that I had fail'd your expectation, and writ in a way much below You, had I taken any other than I have here done; that is, to begin with the bottom-Principles, *and* derive *thence by a continued line of* conſequences *my main* Concluſion. *Had I produc'd Scripture-proofs, or Quotations from any Authority of Fathers or Councils to evince the Point in hand, Your piercing wit would have made this ſmart demand in behalf of my Readers, that ſince none of thoſe is a* Firſt Principle, *and ſo evident to all that hear them alledg'd, I ought for their ſatisfaction make out by evident Reaſon, that my Interpretation of Scripture could not fail to hit upon the right ſence, or thoſe Authorities poſſibly miſtake or miſlead; Since* no Authority deſerves any Aſſent farther than Reaſon gives it to deſerve: *So that ſtill I was forc'd, if I would appear before You, to take this very Method I have here purſued; that is, to ſuppoſe*

nothing

nothing, but prove all things that can poſſibly be queſtioned in this affair.

As for the following Diſcourſe, I only ſay, that I could heartily wiſh Learned Writers of what Judgement ſoever, would think fit to take the ſame *ſhort concluding Method, and go about to ſettle ſome* other *Ground or Rule of Faith; and thence, by ſhewing who adhere to, who reject that Rule, conclude evidently* who are *truly Faithful,* who not. *The very attempting this, would perhaps more readily diſcover on whoſe ſide Truth ſtands, than many Books writ controverſially by way of mutual oppoſition; where an obſtinate Adverſary may at pleaſure ſtill miſtake wilfully every paſſage to make his impugnation the eaſier. The maintainers of all Errors are, as Experience teaches, very free of* oppoſition, *but only they who have certain Truth on their* ſide *will think fit to* ſettle.

It will be wonder'd at, Madam, that I make no farther diſcovery of Your

Perſon

Perſon and Quality; but You have will'd the contrary. The Obedience to which Command, obliges me by conſequence to conceal my own Name, and only to put inſtead of It, the Title of my being.

Madam,

Your Ladiſhips moſt

Devoted Honourer

N. N.

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THE METHOD To arrive at SATISFACTION IN RELIGION.

1. SInce all *Superstructures* must needs be weak, whose *foundation* is not surely laid; He who desires to be satisfy'd in Religion, ought to begin with searching out, and establishing the *Ground* on which Religion is *built*; that is, the *First Principle* into which the several Points of *Faith* are *resolv'd*, and on which their *Certainty*, as to us, depends.

2. To

2. To do this, 'tis to be consider'd, that *a Church* is a *Congregation of Faithful*, and *Faithful* are those who have *true Faith*; Wherefore, till it be known which is the *true Faith*, it cannot be known which is the *true Church*. Again, *A Council* is a *Representative*, *A Father*, an *Eminent Member of the Church*, *and a witness of her Doctrine*; Wherefore, till it be known which is the *true Church*, it cannot be known which is a *Council*, or who a *Father*. *Lastly*, Since we cannot know which is *Scripture*, but by the testimony of those who recommend it; And of *Heretick*, we can have no security

rity that they have not corrupted it in favour of their false Tenets; Neither can we be secure which is *Scripture*, till *we* be satisfy'd who are the *truly Faithful*, on whose Testimony we may safely relie in this affair.

3. Wherefore, he who sincerely aims at *Satisfaction in Religion* ought first of all to find out and establish some *assured Means* or *Rule* by which he may be secured, which is *true Faith*; For, till this be done, He cannot be secure either of *Scripture*, *Church*, *Council*, or *Father*; but having once done this, is in a ready way to judge certainly of all; Where-

as if he begin with any of the other, or indeed argue from them at all, till the *Rule of Faith* be first settled, he takes a wrong Method, and breaks the Laws of Discourse, by beginning with what is less certain, and indeed to him as yet *uncertain*; and in effect, puts the *Conclusion* before the *Premisses*; unless he argue, *Ad Hominem*, or against the personal Tenets of his Adversary, which is a good way to *Confute*, but not to *Satisfie*.

4. And, because the *Rule of faith* must be known before *Faith* can be known, and *Faith* before *Scripture*, *Church*, *Councils* and *Fathers*; it appears, that

that to the finding out this *Rule* no assistance of *Books* will be requisite, for every one who needs *faith*, is not capable to Read and understand *Books*: There is left then only *Reason* to use in this Inquiry; And, since People of *all Capacities* are to be saved, much *sharpness* and *depth* of *wit* will not be requisite, but *plain Natural Reason* rightly directed will suffice.

5. This being so, the *Method* of seeking *satisfaction in Religion*, is become strangely both more *short* and *easie*. For, here will need no tedious turning over *Libraries*, nor learning *Languages*, nor endless

comparing voluminous *Quotations*, nor ſo much as the skill to read *Engliſh*, all being reduc'd to the conſidering *one ſingle Point* (But ſuch an one as bears all along with it) And this too comprehenſible, (as will appear) to a *mean* underſtanding. Again, the large debating *particular* Points in a controverſial way is by this means avoided. For, when the *Right Rule of faith* is *certainly* known, then as certainly as there is *any faith* in the world, all that is received on *that Rule* is *certain*, and of *faith*. Not but that 'tis of excellent uſe too, to cheriſh and ſtrengthen the *faith*, eſpecially of *Young Believers*, by ſhewing

ſhewing *each particular Point* agreeable to *right Reaſon* and *Chriſtian Principles*, and recorded expreſsly in, or deduced by conſequence from the *Divinely-inſpired Books*.

6. Laſtly. *This Method* is particularly ſuitable to the Nature of *ſincere Inquirers*; who if they want the *liberty* of their own Native *Indifferency*, and be aw'd by any *Authority* whatever before that *Authority* be made out, cannot but remain unſatisfyed, and inwardly feel they proceed not according to *Nature* and the conduct of *unbyaſt Reaſon*; Whereas, when the Authority is once made *evident*, Reaſon will *cleerly* in-

form them that it becomes their Nature to assent to it.

7. But how will it appear that 'tis so *easily* dererminable by *common reason*, which is the *right Rule of Faith?* Very evidently. But first we must observe, the Assent called *Faith*, depends upon two Propositi- [*What God hath said is true*] and [*God hath said this*] out of which two necessarily follows the *Conclusion*, that *this* or *that* in particular is true. Of these two we are concerned onely in the latter: For to examin *Why God is to be believed* when he has said any thing which they call the *formal Motive of faith*, is not a Task for those

who

who own *Christianity*. But all we have to do is to find out *What God hath said*, or (which in our case is all one) *What Christ has taught*; and that, whatever it be which acquaints us with this, we call *THE RULE OF FAITH*; as that which *Regulates* our belief concerning *Christs Doctrine*, or the *Principles of Religion*. Now I affirm it may by *obvious Reason* be discover'd which this *Rule* is; and that by looking into the *Nature* of it, or considering *what kind* of thing it ought to be; which is no more than attentively to reflect what is meant by those two *ordinary* words, RULE and

8. And both of them acquaint us that the *Rule of faith* muſt be the means to *aſſure us infallibly* vvhat Chriſt taught. For, in caſe a *Rule*, though we *apply* it to our povver, and *ſwerve* not from it, leave us ſtill *deceivable* in thoſe points in vvhich it ſhould regulate us; vve need *another Rule* to ſecure us that vve be not actually deceiv'd, and ſo this *other* and not the *former* is our *Rule*. Next, *Faith* (ſpeaking of *Chriſtian* Faith) differs from *Opinion* in this, that *opinion* may be *falſe*, but *faith* cannot: Wherefore *the Rule of faith*, both as 't is a *rule*, and as it grounds *faith*, doubly involves *Infallibility*.

9. Let

9. Let us apply this to *Scripture* and *Tradition*, (for ſetting aſide the *Light of the private Spirit* grounding *Phanaticiſm*, there are no more which claim to be *Rules of faith*) and ſee to *which* of them this Notion *fits*; that is, which hath truly *the Nature of the Rule of faith*. And this is perform'd by examining *which* of them *is of its own Nature, if apply'd and held to, able to aſſure us infallibly, that Chriſt taught thus and thus.*

10. And for the *Letter of Scripture*, not to inſiſt that if it be *deny'd*, as *many*, if not all the parts of the *New Teſtament* have been by ſome or other,

or mention that those who receive the *Books*, do often and always may doubt of almost *any* particular Text alledged, whether some fault through *Malice*, *Negligence* or *weakness* be not crept into it; in which Cases the *Letter* cannot evidence it self, but needs *another* Rule to establish it. I say, not to insist upon these things, which yet are undeniable, We see by experience *Multitudes* of Sects differing from one another, and *some* in *most fundamental Points*, as the *Trinity*, and *Godhead* of *Christ*, yet all agreeing in the *outward Letter*. And it is not only uncharitable, but even impossible to

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imagine that *none* among ſo *vaſt Multitudes* do intend to *follow* the *Letter to their power*, while they all profeſs to *reverence* it as much as any, *read* it frequently, *ſtudy* it diligently, *quote* it conſtantly, and zealouſly defend the *ſenſe* which they conceive of it, ſo far that many are even ready to die for it; Wherefore it cannot be ſuſpected but they *follow it to their power*; and yet 'tis ſo far from *infallibly* teaching them the Doctrine of Chriſt, that, all this notwithſtanding, they contradict one another, and that in *moſt fundamental points*. The bare *Letter* then *is not the Rule of Faith*, as not being of its

its own Nature *able to assure us infallibly, though we follow it to our power, what Christ has taught.* I would not be mistaken to have *less* Veneration than I ought for the *Divine Books*, whose *Excellence* and *Usefulness* as it is beyond man to express, so peradventure amongst men there are not many who conceit this deeper than my self; and I am sure not one amongst those who take the confidence to charge us with such irreverent thoughts: But we are now about another *Question*. They are the *Word of God*, and their *true Sense* is *Faith*; We are enquiring out *the Rule of*

Faith

Faith; whose office 'tis not to *satisfie* us that *we ought to believe what God has said*, which none doubts of, but *What it is which God has said.* And I affirm, *That the Letter alone is not a sufficient means to assure us infallibly of this*; and the experience of so many erring Thousands, is a lamentable, but convincing proof of it.

11. On the other side, there needs but common sense to discern, *That* TRADITION *is able, if follow'd to ones power, to bring infallibly down to after Ages, what Christ and his Apostles taught at first.* For, since it means no more but delivery of Faith by dayly Teaching

Teaching and Practiſe of immediate Forefathers to their reſpective Children; and it is not poſſible that men ſhould be *ignorant* of that to which they were *educated*, of that which they *dayly ſaw*, and *heard*, and *did*; let this Rule be *follow'd to ones power*, that is, let Children reſolve ſtill to believe and practiſe themſelves what they were taught by, and practiſ'd with their Fathers, and this from Age to Age; and it is impoſſible but all ſucceeding Children which *follow* this Rule, muſt needs from the Apoſtles time to the end of the World, be *of the ſame Faith* which was taught at firſt; For, while

while they do thus, there is *no change*; and, if there be *no change*, 'tis *the ſame*. *Tradition* then, thus underſtood, has in it the Nature of *the Rule of Faith*, as being *able, if held to, to bring down infallibly what Chriſt and his Apoſtles taught.*

12 We have found *the Rule of Faith*, there remains to find which body of men in the World *have ever*, and *ſtill do follow this Rule.* For, *thoſe*, and *onely thoſe*, can be infallibly aſſured of what Chriſt taught, that is, can *onely* have *true Faith* : Whereas *all the reſt*, ſince they have but *fallible grounds*, or a Rule for their Faith, which *may deceive them*,

cannot have *right Faith*, but *Opinion* onely; which *may be falſe*, whereas Faith *cannot*.

13. And firſt, 'Tis a ſtrong preſumption that thoſe many particular Churches in communion with the *Roman*, which for that reaſon are called *Roman-Catholicks*, do hold their Doctrine by this Infallible Tenure; ſince they alone own *Tradition* to be an *Infallible Rule*, whereas the Deſerters of that Church write whole Books to diſgrace and vilifie it: And, ſince no man in his wits will go about to weaken a *Tenure* by which he holds his *Eſtate*, 'tis a manifeſt ſign that *the Deſerters of that Church*

Church hold *not* their Faith by the Tenure of *Tradition*, but rather acknowledg by their carriage that *Tradition* ſtands *againſt* them; and that 'tis their *Intereſt* to renounce it, leſt it ſhould overthrow their Cauſe; Wherefore, ſince *Tradition* [§. 11.] *is the only means to derive Chriſts Doctrine infallibly down to after ages*, they, by renouncing it, renounce the onely means of conveying the Doctrine of Faith certainly to us, and are *convinc'd* to have *no faith*, but onely *opinion*. And not onely ſo, but even to *oppoſe* and go point-blank *againſt* it, ſince they oppoſe the *onely-ſure Method* by which

it can with certainty come down to us.

14. Beſides, ſince *Tradition* (which I always underſtand as formerly explicated to be the *Teaching the Faith of immediate Forefathers by words and practiſe*) hath been proved the *onely infallible Rule of Faith*; thoſe who in the days of K. *Henry VIII.* and ſince have *deſerted* it, ought to have had *infallible certainty* that *we* receded from it formerly; for, if we did *not*, but ſtill *cleav'd* to it, it could not chuſe but preſerve the *true Faith* to us; and if they *be not ſure* we did *not*, they know not but we have the *true faith*; and manifeſtly con-

condemn themſelves in deſert-
ing a *Faith*, which for ought
they know was the *true* one;
but *Infallible Certainty* that *we*
had *deſerted* this *Rule*, they can
have none, ſince they neither
hold the *Fathers* Infallible, nor
their own Interpretation of Scri-
pture, and therefore unavoida-
bly ſhipwrack themſelvs upon
that deſperat Rock; vvhich is
aggravated by this Conſidera-
tion, that they built not their
Reformation upon a zealous
care of *righting Tradition*,
which we had formerly viola-
ted, nor ſo much as *Teſtimoni-*
al Evidence (as ſhall be ſhown
preſently) that we had *deſert-*
ed It, but all their pretenſe

was that we had deſerted *Scripture*; and, becauſe they aſſign no other *certain means* to know the ſenſe of the Holy Books but the *Words*, and thoſe are ſhown to be *no certain means*, [§ 10.] 'tis plain the Reformers regarded *not* at all *the right Rule of Faith*, but built their *Reformation* upon a *weak* Foundation, and incompetent to ſuſtain *ſuch* a building: Whence, neither had the *firſt Reformers*, nor have their *Followers*, *Faith* at all, but onely *Opinion*.

15. On the contrary, ſince 'tis *known* and *agreed to* by all the World, at what time *all Deſerters* of our Church, of what

what name soever, broke from *us*; as also who were the *Authors* and *Abetters*, and who the *Impugners* of such *New* Doctrines; besides, in *what places* they first begun, and were thence propagated to *others*; but *no* such thing is known of *us* even by our *Adversaries*, whom it concerns to be most diligent Searchers after it, seeing they are in a hundred minds about the Time *when*, and the Persons *who* introduc'd these *pretended New Doctrines* of ours, which they say vary from Scripture, as may be seen by their own words in several Books, and amongst others, one call'd, *The Pre-*

Progeny of Protestants, and this for *every* point in which they pretend we have *innovated*, 'tis plain that when *we* charge *them* with *deserting* the *known Doctrine* of the former Church, and the *Rule of Faith*, we speak *open* and *acknowledg'd evidence*; when *they* accuse *us* of the same, their charge is *obscure* and *unknown* even to the *very Accusers*; nay, plainly prov'd *false* by the *necessity* of the things being *notorious*, if it happen'd, and the *constant disagreement* of those who allege it, *when* or *how* it happen'd.

16. I say *Notorious*; for, since *Points of Faith* which ground all *Christian practise*, are

are the moſt *concerning* Truths in the World, it cannot be but the *denyal* of *ſuch* Truths muſt needs raiſe great commotions before the oppoſite Tenets could be univerſally ſpread; and the change of Chriſtian *Practiſe* and *Manners* which depend on thoſe Truths, muſt be wonderfully manifeſt and known to every body; wherefore, had *we* been guilty of *ſuch* a *change*, and introduc'd *New* Tenets, and propagated them over the Chriſtian *world*, as is pretended, it muſt needs be manifeſtly and univerſally known that we *did ſo*; neither is it poſſible the change ſhould be ſo inſenſible and *in-*

viſible,

visible, that our very Adversaries cannot find it out; especially this alone making their *Victory* over us so certain and *perfect*. For seeing we own TRADITION as an *Infallible Rule*, We are irrecoverably overthrown, if they make out that *we* ever deserted It: and, surely, nothing should be more easie than to make out That, than which, if True, nothing can possibly be more Notorious.

17. Moreover, since it can not be, that *Multitudes* of men should profess to *hold* points both infinitely concerning and strangely difficult to believe, and yet own *no ground* upon which

which they *hold them* : if *we* ever, as 'tis ſaid *we have*, deſerted Tradition, vve muſt, till the time we took it up again, have proceeded upon ſome *other* Ground or *Rule of Faith*: And, becauſe none ever charged us with proceeding upon the *Letter of Scripture* or *Phanaticiſm*, and, beſides *theſe* there is *no other* but *Tradition*, 'tis plain *we never* deſerted, but *always* ſtuck to *Tradition*.

18. Beſides, 'tis impoſſible that that Body of Men which claim for their Rule of Faith, an *uninterrupted Tradition* from the Apoſtles days, ſhould not have held to that Rule of faith *from the beginning* : For, other-

therwiſe they muſt have *taken it up* at ſome time or other, and by doing ſo, profeſs to the World, that *Nothing* is to be held of Faith, but what *deſcended* by an uninterrupted delivery from the beginning; and yet at the ſame time acknowledg that *all* they then held was *not ſo deſcended*, but received by *another Rule*, This of *Tradition* or uninterrupted Delivery being then *newly taken up*; which is ſo palpable a Contradiction, that, as Humane Nature could not fall into it: ſo, if it could, the very pretenſe would have overthrown it ſelf, and needed no other confutation.

19. Add

19. Add to this, that none of those many Sects who from time to time have deserted our Church's Faith and Disciplin, and so becom her Adversaries, ever yet pretended to assign the time *when* we took up this Rule of *Tradition*; and yet a change in that on which we profess to build *all the rest*, must needs be of all changes the most *visible*, and most apt to justifie the carriage of those Revolters. Wherefore, 'tis *demonstrably evident* on all sides, that, as this present Body of men, call'd the *Roman-Catholick Church*, does *now hold* to Tradition, so their Predecessors uninterruptedly

from the Apoſtles days *did the ſame*; that is, did hold to it *ever*. And, ſince 'tis ſhown before [§. 11.] that this Rule, *if held to*, will certainly convey down *the true Faith* unchang'd *to all* after Ages, 'tis likewiſe demonſtrable, that *they* have *the true Faith*, and are *the truly Faithful*, or *true Church*.

20. And hence by the way, is clearly ſeen what is meant by *UNIVERSAL TRADITION*, and where 'tis to be look'd for and found; which puzzles many men otherwiſe very judicious and ſincere; who profeſs a readineſs, nay a duty to follow *Univerſal Tradition*, but

but they are at a loſs, *how* we may certainly know *which* is *It*. For, ſince 'tis evident that to compleat the notion of the *Univerſality of Mankind*, (for example) it were abſurd to think we muſt take in *brutes* too, which are of an *oppoſite* nature to Mankind, but 'tis *ſufficient* to include *all in whom* the *nature* of *mankind* is found; ſo, to make up the notion of *Univerſal Tradition*, it were equally abſurd to think we ought to take in thoſe in *whom* the nature of *Tradition* is not found, but its *Oppoſit*, that is, *Deſerters of Tradition* or their *Followers*; but 'tis *ſufficient* to include *thoſe* in *whom* Traditi-

on *is found* as in its Subject, that is, *Adherers to Tradition* or *Traditionary Christians*. All, therefore, that have at any time *deserted* the *Teaching* and *Practise* of the *immediately* foregoing Church, how numerous and of what name soever they be, have no show of Title to be *parts of Universal Tradition*; and onely they who themselves *do*, and whose Ancestors *did* ever *adhere* to it, how *few* soever they seem, are the *onely* persons who can with any sense pretend to be those, of whom, as Parts, *Universal Tradition* consists.

21. *These* men, therefore, by applying this their *Rule*, can

can certainly know *who* have *true Faith*, and *which* body of men is the *true Church*; likewise, that a *Representative* of that Body is a *true Council*, and that an *Eminent Member* of it *delivering* down to the *next* Age the Doctrine *believ'd* in *his*, whether by expresly avouching it the Churches sense, or confuting Hereticks, is a *true Father*. Lastly, they can have *Infallible Certainty* both of the *Letter* and *Sense* of Scripture, as far as concerns *Faith*: For, if any *fault* which shocks their Faith, whether of *Translator* or *Transcriber*, creep into any passage, or, if the *Text* be indeed *right*, but yet

ambiguous, they can rectifie the *Letter* according to the Law of God written in their hearts, and assign it a *sense* agreeable to the *Faith* which they find *there*; between which and that of the Holy Writers, they are *sure* there can be *no disagreement*, as being *both* inspir'd by the *same* unerring Light.

22. Contrariwise, those that follow *not* this Rule, and so are *out* of this Church, of what denomination soever, First, can have *no true Faith* themselves: 'Tis possible indeed and usual that *some*, and not seldom, *many*, of the *Points* to which they assent, are True, and the same the truly Faithful

ful aſſent to, yet *their* Aſſent tothem is not *Faith*; for, *Faith* (ſpeaking of *Chriſtian Faith*) is an *Aſſent, which cannot poſſibly be falſe*; and not only the *Points* aſſented to, but the *Aſſent* it ſelf muſt have that diſtance from *Falſhood*, (as is prov'd at large in *Faith Vindicated*) elſe 'tis not *Faith*, but degenerates into a *lower* Act, and is call'd *Opinion*: Now the ſtrength of an *Aſſent* rationally made, depends upon the ſtrength of its *Grounds*, and all Grounds of that Aſſent call'd *Faith*, (I mean ſuch Grounds as tell us *what Chriſt taught*) beſides *Tradition*, are proved (§. 10.) weak and none: *Without*

out It, therefore, there can be *no true faith.* Next, For want of that only Infallible Ground they cannot have Certainty *which* is *true faith*, *who* truly *faithful*, *which* the true *Church*, *which* a true *Council*, *who* a *true* Father, nor laſtly, *which* is either the *Letter* or *Senſe* of *Scripture* in Dogmatical paſſages that concern Faith. And, ſince they have *no Certainty* of theſe things, they have *no right* nor ought in a Diſcourſe about *Faith* be admitted to quote *any of them*; but are Themſelves, and the whole Cauſe concluded in this ſingle Inquiry, *Who have a Competent* that is, *an impoſſible to be falſe*,

or

or *Infallible Rule to arrive at Faith?*

23. The ſolid *Satisfaction*, therefore, of thoſe who inquire after *true faith*, is *onely* to be gain'd by examining *who has*, or *who has not* ſuch a *Rule*. This *METHOD* is ſhort and eaſie, and yet alone goes to the Bottom. All *others*, till this be had, are *ſuperficial, tedious*, and, for want of Grounds, *Inſignificant*.

FINIS.

ERRATA.

Ep. Ded. p. 5. *l.* 5. *r.* of what other *p.* 8. *l.* 18. *r.* thing, which *p.* 10. *l. ult. r.* Infallibility in its notion.